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A Book Forged In Hell

In A Book Forged in Hell, Steven Nadler tells the fascinating story of this extraordinary book: its radical claims and their background in the philosophical, religious, and political tensions of the Dutch Golden Age, as well as the vitriolic reaction these ideas inspired.

A Book Forged in Hell: Spinoza's Scandalous Treatise and ...

When it appeared in 1670, Baruch Spinoza's Theological-Political Treatise was denounced as the most dangerous book ever published—"godless," "full of abominations," "a book forged in hell ... by the devil himself." Religious and secular authorities saw it as a threat to faith, social and political harmony, and everyday morality, and its author was almost universally regarded as a religious subversive and political radical who sought to spread atheism throughout Europe.

A Book Forged in Hell | Princeton University Press

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A Book Forged in Hell: Spinoza's Scandalous Treatise and ...

A BOOK FORGED IN HELL is Stephen Nadler's account of Spinoza's TRACTATUS THEOLOGICO-POLITICUS (the 'Treatise'), which was published in 1670. The Treatise was motivated by politics. Spinoza hoped to persuade influential people in the Dutch Republic to support greater freedom for the pursuit of philosophy and science.

A Book Forged in Hell: Spinoza's Scandalous Treatise and ...

A Book Forged in Hell : Spinoza's Scandalous Treatise and the Birth of the Secular Age Description. Religious and secular authorities saw it as a threat to faith, social and political harmony, and everyday... Product details. Bestsellers rank 89,381 Back cover copy. He is as sensitive to Spinoza's ...

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The work – described by one critic as “a book forged in hell” – became one of the few books to be officially banned in the Netherlands during this period. Documents tell us that Spinoza was surprised by the vitriol of the attacks but clearly the clandestine way in which the Tractatus was published suggests that he (and his publisher) were savvy enough to realise that it might cause offence.

'A book forged in hell': Spinoza and false imprints ...

IN THE SUMMER of 1674, officials of the Dutch court carried out the recommendation of the States of Holland to ban the Theological-Political Treatise, a book that one of its more spiteful...

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Peter Gordon Reviews Steven Nadler's "A Book Forged in ...

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In A Book Forged in Hell, Steven Nadler tells the fascinating story of this extraordinary book: its radical claims and their background in the philosophical, religious, and political tensions of the Dutch Golden Age, as well as the vitriolic reaction these ideas inspired.

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A Book Forged in Hell: Spinoza's Scandalous Treatise and the Birth of the Secular Age. By Steven Nadler. Pp. xviii, 279, Princeton/Oxford, Princeton University Press, 2013, £12.50. [REVIEW] Patrick Madigan - 2017 - Heythrop Journal 58 (3):543-544.

Steven Nadler, A Book Forged in Hell: Spinoza's Scandalous ...

"A Book Forged in Hell is more than just an excellent and highly readable introduction to one of the most important texts of philosophy and political thought. Steven Nadler provides an eloquent portrait of Spinoza's treatise, placing it firmly in its historical, religious, political, and philosophical setting."--

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A book forged in hell : Spinoza's scandalous treatise and ...

One disturbed critic went so far as to call it "a book forged in hell", written by the devil himself. The object of all this attention was a work titled Tractatus Theologico-Politicus (Theological-Political Treatise), and its author an excommunicated Jew from Amsterdam: Baruch de Spinoza.

Spinoza's Theological-Political Treatise and the Birth of ...

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A Book Forged in Hell: Spinoza's Scandalous Treatise and ...

In A Book Forged in Hell, he draws on his immense knowledge of Dutch history and European philosophy to produce a characteristically rich and accessible analysis of the Treatise, which respects Spinoza's identity as a 17th-century thinker while bringing his arguments to life. There is no other book like it, and it is a delightful read.

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The story of one of the most important—and incendiary—books in Western history When it appeared in 1670, Baruch Spinoza's Theological-Political Treatise was denounced as the most dangerous book ever published—"godless," "full of abominations," "a book forged in hell . . . by the devil himself." Religious and secular authorities saw it as a threat to faith, social and political harmony, and everyday morality, and its author was almost universally regarded as a religious subversive and political radical who sought to spread atheism throughout Europe. Yet Spinoza's book has contributed as much as the Declaration of Independence or Thomas Paine's Common Sense to modern liberal, secular, and democratic thinking. In A Book Forged in Hell, Steven Nadler tells the fascinating story of this extraordinary book: its radical claims and their background in the philosophical, religious, and political tensions of the Dutch Golden Age, as well as the vitriolic reaction these ideas inspired. It is not hard to see why Spinoza's Treatise was so important or so controversial, or why the uproar it caused is one of the most significant events in European intellectual history. In the book, Spinoza became the first to argue that the Bible is not literally the word of God but rather a work of human literature; that true religion has nothing to do with theology, liturgical ceremonies, or sectarian dogma; and that religious authorities should have no role in governing a modern state. He also denied the reality of miracles and divine providence, reinterpreted the nature of prophecy, and made an eloquent plea for toleration and democracy. A vivid story of incendiary ideas and vicious backlash, A Book Forged in Hell will interest anyone who is curious about the origin of some of our most cherished modern beliefs.

"When it appeared in 1670, Baruch Spinoza's Theological-Political Treatise was denounced as the most dangerous book ever published. Religious and secular authorities saw it as a threat to faith, social and political harmony, and everyday morality. Yet Spinoza's book has contributed as much as the Declaration of Independence or Thomas Paine's Common Sense to modern liberal, secular, and democratic thinking. In A Book Forged in Hell, Steven Nadler tells the fascinating story of this extraordinary book: its radical claims and their background in the philosophical, religious, and political tensions of the Dutch Golden Age, as well as the vitriolic reaction these ideas inspired."--Page 4 of cover.

Spinoza's Theological-Political Treatise (1670) is one of the most important philosophical works of the early modern period. In it Spinoza discusses at length the historical circumstances of the composition and transmission of the Bible, demonstrating the fallibility of both its authors and its interpreters. He argues that free enquiry is not only consistent with the security and prosperity of a state but actually essential to them, and that such freedom flourishes best in a democratic and republican state in which individuals are left free while religious organizations are subordinated to the secular power. His Treatise has profoundly influenced the subsequent history of political thought, Enlightenment 'clandestine' or radical philosophy, Bible hermeneutics, and textual criticism more generally. It is presented here in a translation of great clarity and accuracy by Michael Silverthorne and Jonathan Israel, with a substantial historical and philosophical introduction by Jonathan Israel.

There is a popular and romantic myth about Rembrandt and the Jewish people. One of history's greatest artists, we are often told, had a special affinity for Judaism. With so many of Rembrandt's works devoted to stories of the Hebrew Bible, and with his apparent penchant for Jewish themes and the sympathetic portrayal of Jewish faces, it is no wonder that the myth has endured for centuries. Rembrandt's Jews puts this myth to the test as it examines both the legend and the reality of Rembrandt's relationship to Jews and Judaism. In his elegantly written and engrossing tour of Jewish Amsterdam—which begins in 1653 as workers are repairing Rembrandt's Portuguese-Jewish neighbor's house and completely disrupting the artist's life and livelihood—Steven Nadler tells us the stories of the artist's portraits of Jewish sitters, of his mundane and often contentious dealings with his neighbors in the Jewish quarter of Amsterdam, and of the tolerant setting that city provided for Sephardic and Ashkenazic Jews fleeing persecution in other parts of Europe. As Nadler shows, Rembrandt was only one of a number of prominent seventeenth-century Dutch painters and draftsmen who found inspiration in Jewish subjects. Looking at other artists, such as the landscape painter Jacob van Ruisdael and Emmanuel de Witte, a celebrated painter of architectural interiors, Nadler is able to build a deep and complex account of the remarkable relationship between Dutch and Jewish cultures in the period, evidenced in the dispassionate, even ordinary ways in which Jews and their religion are represented—far from the demonization and grotesque caricatures, the iconography of the outsider, so often found in depictions of Jews during the Middle Ages and the Renaissance. Through his close look at paintings, etchings, and drawings; in his discussion of intellectual and social life during the Dutch Golden Age; and even through his own travels in pursuit of his subject, Nadler takes the reader through Jewish Amsterdam then and now—a trip that, under ever-threatening Dutch skies, is full of colorful and eccentric personalities, fiery debates, and magnificent art.

Part of the Jewish Encounter series In 1656, Amsterdam's Jewish community excommunicated Baruch Spinoza, and, at the age of twenty-three, he became the most famous heretic in Judaism. He was already germinating a secularist challenge to religion that would be as radical as it was original. He went on to produce one of the most ambitious systems in the history of Western philosophy, so ahead of its time that scientists today, from string theorists to neurobiologists, count themselves among Spinoza's progeny. In Betraying Spinoza, Rebecca Goldstein sets out to rediscover the flesh-and-blood man often hidden beneath the veneer of rigorous rationality, and to crack the mystery of the breach between the philosopher and his Jewish past. Goldstein argues that the trauma of the Inquisition's persecution of its forced Jewish converts plays itself out in Spinoza's philosophy. The excommunicated Spinoza, no less than his excommunicators, was responding to Europe's first

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experiment with racial anti-Semitism. Here is a Spinoza both hauntingly emblematic and deeply human, both heretic and hero—a surprisingly contemporary figure ripe for our own uncertain age. From the Hardcover edition.

It's a book of connection, spoken through experience. This book is meant to reach people and help them through whatever demons they may be fighting. We all go through something whether it's losing a loved one or growing up in the not so nice part of town. This book isn't meant to solve your problems it's meant to show you there is always a way to express how you are feeling the way you do and how to turn those emotions into something amazing not because others like it but because it's your words, your feelings.

Leo Strauss articulates the conflict between reason and revelation as he explores Spinoza's scientific, comparative, and textual treatment of the Bible. Strauss compares Spinoza's Theologico-political Treatise and the Epistles, showing their relation to critical controversy on religion from Epicurus and Lucretius through Uriel da Costa and Isaac Peyrere to Thomas Hobbes. Strauss's autobiographical Preface, traces his dilemmas as a young liberal intellectual in Germany during the Weimar Republic, as a scholar in exile, and as a leader of American philosophical thought. "[For] those interested in Strauss the political philosopher, and also those who doubt whether we have achieved the 'final solution' in respect to either the character of political science or the problem of the relation of religion to the state." —Journal of Politics "A substantial contribution to the thinking of all those interested in the ageless problems of faith, revelation, and reason." —Kirkus Reviews Leo Strauss (1899-1973) was the Robert Maynard Hutchins Distinguished Service Professor Emeritus of political science at the University of Chicago. His contributions to political science include The Political Philosophy of Hobbes, The City and the Man, What is Political Philosophy?, and Liberalism Ancient and Modern.

If God is truly merciful and loving, perfect in goodness, how can he consign human beings created in his own image to eternal torment in hell? God's goodness seems incompatible with inflicting horrible evil upon those who oppose his will and defy his law. If to this paradox we add the metaphysical requirement that God be perfect in goodness, the eternal evil of hell seems to be contradictory to God's own nature. Catholic philosopher Adrian Reimers takes on these challenges in Hell and the Mercy of God, drawing on relevant sources from Aristotle to Aquinas, from Dante to Tolkien, from Wagner to John Paul II, along with Billie Holliday, The Godfather, and the music of George Gershwin. He presents a philosophical theology, grounded in Scripture, of the nature of goodness and evil, exploring various types of pain, the seven capital sins, the resurrection of the body, the meaning of mammon, the core meaning of idolatry, the psychology of Satan and those who choose his path, and the moral responsibility of the human person. These reflections illuminate the intelligibility of orthodox Catholic teachings on the goodness of God and the reality of hell. Hell is not an arbitrary imposition set up for human rule-breakers but a continuation of a freely chosen way of life manifest even in this world. Examples from history, art, and contemporary culture lead the author to conclude that anyone who does not believe in the reality of hell is not paying enough attention. And yet, mercy and hope remain triumphant, because, just as Christ offers entrance into paradise to the "good thief" Dismas on the cross, God continues to offer repentance and salvation to all who live.

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